

The Brooklyn Jewish Center Review

AMERICAN JEWRY HOLDS THE
DESTINY OF THE JEWISH PEOPLE

THE SCANDINAVIAN
CONDEMNED

SIMON DUBNOW – MASTER
HISTORIAN

A NEW INSTRUMENT FOR
SALVATION

THE SYMPTOM OF A DISEASE
THAT KILLS GREAT NATIONS

WHAT WE KNOW OF BIBLICAL
MUSIC

THE NEWS OF THE MONTH

MAY

1940

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bers of the Center and their friends
who are interested in obtaining
books for home reading are request-
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Rabinowitz, who is at the library on
Mondays, Tuesdays, Wednesdays
and Thursdays from 3:30 P.M. to
9:30 P.M. and on Sundays from
10:30 A.M. to 3:30 P.M.

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AMERICAN JEWRY HOLDS THE DESTINY OF THE JEWISH PEOPLE

SCIENTISTS say that scientific knowledge is based upon the aphorism, "See in order to foresee."

What do we see today?

(1) A crisis in Democracy.

By trial and error, man evolved a new scheme of government and life—Democracy. It came as the crown and flower of human civilization, just as man came the last in an ascending series of earthly creatures. It is superior to every other form of government as man is superior to animal.

Mankind greeted the democratic program with a general joy, a universal gladness as soil, clime and sky respond with beauty and exuberance to springtime.

Why? Because this program rescued nations from feudal tyranny, emancipated the individual man from oppression, removed the restrictions on liberty, gave him political equality and called for social, economic, and political justice to him. Modern democracy elevated the whole human family and made it conscious of a destiny of progress in freedom and in the humanities.

Lecky, the British historian and philosopher, said of democracy: "This form of government will dominate in all civilized countries." James Bryce, twenty years ago, acclaimed popular power as "welcomed, extolled, worshipped."

The freaks of time and fortune however are playing strange tricks in our generation. Suddenly a flood of anti-democratic reaction is over-running the world. That which only yesterday was universally adored and revered is now being condemned and flouted.

Heads of governments openly despise the ideals of democracy and class them as tragic legends of by-gone days. Many lands have abolished al-

together democratic institutions. Everywhere men are recreant to the traditions and ideals of democracy. Everywhere democracy is on the defensive.

(2) We see a crisis in Jewry.

The attack on democracy has unsettled the whole order of civilized life. It has unloosed man's worst passions and organized cruelties. Brutality, injustice and oppression is the order of the day. The whole human race is in a pitiable condition. Civilization is exhibiting frightful symptoms of sounding a retreat to ages of calamity and darkness.

For the Jews particularly the assault on democracy has had a special, direct and most acute significance. It is our historic fate to be among the first beneficiaries of civil and religious liberty and the first victims of intolerance. Our existence rests on liberty and justice, on tolerance toward minorities, on respect for the weak.

A prominent British journalist who visited America three years ago said to American Israel: "You may take it from me as a simple statement of fact, that European Jewry has disappeared. Jewry as a community, as a body that means anything in a communal sense, has completely vanished. For God's sake, take over the control of Jewry. Take over the leadership of Jewry and save what there is to be saved of our Jewish people."

This spectacle, held out to us three years ago, is even more real now. Wherever our gaze turns we painfully witness the same tragic conditions—a dreary uniformity of sorrow and disaster. In unrelentless, continuous succession calamity follows calamity. In Russia spiritual and cultural Judaism is in utter stagnation, terrible decay. The Jews of Germany seem like a desolate valley of dry bones with no sign of life. Jewry in Hun-

gary is a lifeless imitation of what it once was. Austrian and Czecho-Slovakian Jewry is a pitiful mass—just so much prey and plunder to barbaric rapacity. Polish Jewry, in want and despair, is no longer defending her position.

The assault upon civilization has exposed world Jewry to catastrophes unparalleled in 2000 years of history. The tragic victim of a world situation, all Jewry is compassed about on all sides by myriads of enemies. One half of our people is literally threatened with death and disaster. Every plank, every mooring, every anchor which may help them to the shore of life is snatched away from them. The other half of Jewry lives woe-stricken and in anxiety, confronted by gigantic and complicated problems.

(3) But out of the dark night there shines forth like a morning star the luminous figure of American Jewry. Even as in the days of old, when the sun of Jewry set in the East it began to rise in the West. We are the largest, the most favorably situated Jewish community on earth. We constitute a quarter of the entire Jewish population on the surface of the globe. In this hour of distress we are the hope and the refuge of all Jews elsewhere. We may consider ourselves the "remnant of Israel" to which our foreign kinsmen must look for light and leading. We are the "excellency of their strength, the desire of their eyes, the yearning of their soul."

We have at our disposal the materials necessary for leadership and success. We have the men and the means—the human and material resources—indispensable to help mend the broken life of Jewry.

Yea, more. We have the freedom. Freedom not the result of emancipation, freedom not the faint and sickly hot-house plant, but freedom that is the natural and thriving product of American civilization. Further, we have the sympathetic understanding and respect of all America. America

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Israel H. Levinthal, J.D., L.H.D., Rabbi Joseph Goldberg, Administrative Director

looks with shuddering horror on the bigotry and the fanaticism to which the Jew is subject. She looks with disdain and contempt upon those who insult the dignity of man. America is still in passionate quest of those things which sweeten the life of humanity with justice and equality.

We have a righteous case and faithful allies. America is realizing that the wounds which dictatorships inflict on the Jews are also being inflicted on freedom. It is realizing that the persecution of the Jew is a conspiracy against the rights and progress of the human race, against man's moral nature.

(4) I think it is fair to say that we can foresee that in a large sense the destiny of the Jewish people has been placed in the hands of American Jewry. The greatest need, therefore, of all of us is Jewish solidarity. No one individual alone can deal with what confronts us. Only together can they be solved. Let us have a united front in defense and furtherance of Jewish rights. Let the combined strength of American Jewry express their faith in justice and in the ideals of democracy. To meet the demands of the hour, the whole American Jewish community must assert itself. Every individual Jew must participate in the fulfillment of this duty. Our power will be rendered ineffective by separation and disunity. Let us all use our power and our talents in behalf of our causes discreetly and prudently.

In his affliction Job said, "I know that my redeemer liveth." The Hebrew word for redeemer is "Goel," which means kinsman. Job was certain of two things: of the existence of his redeemer and that his redeemer was his kinsman, his brother. We, too, must understand that the achievement of Jewish redemption is to be effected by the "Goel," by ourselves. "When thou wilt not hide thyself from thine own flesh then shall thy light break forth as a dawn and thy cure will spring forth speedily."

—LOUIS J. GRIBETZ

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PROFESSOR LOUIS FINKELSTEIN HEADS THEOLOGICAL SEMINARY



Professor Louis Finkelstein

WE, of this part of Brooklyn, have a special pride in the announcement that was recently made by the Directors of the Jewish Theological Seminary of America that Professor Louis Finkelstein had been chosen to succeed the late Dr. Cyrus Adler as the President of the Seminary. Professor Finkelstein was raised and reared in the Brownsville section of our Borough, the son of the venerable Rabbi Simon Finkelstein, an old friend of the Brooklyn Jewish Center. Many of our members know him from boyhood days. They have watched with special interest and pride the rapid strides he has made in Jewish scholarship and in Jewish life. And now, this greatest of all honors comes to

crown a life rich in achievement. He succeeds a line of great leaders who have left an indelible impress on American Jewish life—the saintly Sabato Morais, the unforgettable Solomon Schechter, the distinguished Cyrus Adler.

Professor Finkelstein comes to his new post as quite a young man. But he comes particularly well fitted for the task. In his student days he became the protegee of Professor Louis Ginzberg, the greatest Rabbinic scholar of our age, who guided and directed him in his scholarly pursuits. He enjoyed, too, not only the instruction but the intimate guidance of such great scholars as Professor Alexander Marx and the sainted Professors Israel Davidson and Israel Friedlander. For the past few years, as Provost of the Seminary, he had the benefit of the closest association with Dr. Adler, and undoubtedly learned from him much of the art of leadership. With such a background and with the continued help and support of the brilliant Seminary professors, we are confident that he will lead the Seminary to ever greater heights of glory and service.

He assumes his new duties accompanied by the blessings of all his friends and admirers, and with the assurance of the whole-hearted aid and cooperation of the rank and file of American Jewry, who appreciate the important role that the Seminary plays in the development of Jewish life in this land.

—I. H. L.

MORDECAI NOAH'S CITY OF REFUGE

ONE of the most bizarre plans for the salvation of Jewry was that conceived by Mordecai Manuel Noah, statesman, author, consul, merchant, journalist, orator and dramatist.

On September 15th, 1825, Buffalo was the scene of a colorful parade, led by the self-appointed "Governor and Judge of Israel." He had carefully staged a grandiose setting for the laying of a cornerstone of a city of refuge for the Jews. This city was to be located on Grand Island, lying in the Niagara River in the State of New York. Although the island was

only eight miles long and six miles wide, Noah conceived it as a haven to which persecuted Jews would flock from all corners of the earth, upon his proclamation.

Through the offices of Reverend Addison Searle, the cornerstone ceremonies took place at St. Paul's Episcopal Church.

Noah issued a lengthy proclamation in which he designated some of the leading European Rabbis as commissioners. They, however, declined the appointments and ridiculed the entire project, which very shortly, came to naught.

—From "Institutional"

THE SCANDINAVIAN CONDEMNED

By HENRY B. KRANZ

A GAIN the hour of doom has struck for many thousands of Jews. The Jews of two countries hitherto democratic and friendly to Jews, Norway and Denmark, have fallen under the domination of barbarians and they must await oppression, persecution, exile. For many of them the Nazi regime simply means death. And yet these Jews, in care-free ignorance of their great peril, had felt themselves safest of all.

That is the reason their fate is perhaps even more tragic than that of the Jews in Germany, Austria and Poland, where there has always been anti-Semitism. Yes, even more tragic than that of the Czech Jews, who were bound to feel their fate closely bound up with that of their co-religionists in neighboring countries. But the Jews in the Scandinavian countries felt that they were living on a peninsula paradise of security.

This holds equally true for the many thousands of refugees in Norway and Denmark who must now travel on for the second, third, or fourth time—if they can still escape. According to the latest statistics there were almost sixteen hundred refugees in Denmark (many of them non-Jews). Norway has about twenty-two thousand (among them many "Aryan" Chechs).

The latest reports from these countries state that in Denmark and Norway the Jewish refugees from Germany, Austria, Poland, and Czechoslovakia are already being arrested and taken to concentration camps.

The fate of the Danish and Norwegian Jews is still doubtful. At present we only know that Jewish businesses are being closed throughout these countries, Jewish employees dismissed from every trade, and all Jews exposed to death by starvation except for whatever savings they may have.

The Danish Jews — about seven thousand, according to the last count, can look back upon a proud history. The first Jewish settlement in Denmark was founded by Sephardic Jews from Holland and Hamburg in the middle of the seventeenth century. But soon the Sephardim yielded in numbers and importance to the Ashkenasim. There is an excellent portrayal of Jewish life in Denmark by the etcher, Salomo Bennet, who spent the

years between 1792 and 1795 in Copenhagen.

"The Jews here enjoy the full freedom of assimilated citizens, they bear their share of the burdens and taxes, and play their part in public life just like the other inhabitants of the country," he wrote. "They are hospitable, eager to serve both native and foreigner, and industrious at their trade, be it commerce or handwork. They have also produced excellent doctors and surgeons and a few artists."

The influence of the enlightened group around Moses Mendelssohn reached Copenhagen, which formed a progressive congregation at the time. When the celebrated Chief Rabbi, A. A. Wolff, came to Denmark, from Darmstadt, Germany, he was able to contribute a great deal toward the preservation of sound Judaism. David Simonsson, the scholar and social economist, followed him in office and busied himself particularly with refugees from the World War. Ninety-nine per cent of the Jews in Denmark live in Copenhagen today.

Let us mention just a few names to indicate the significance of the spiritual and social life of Denmark during the last decades: George Brandes, the literary historian. He interpreted and translated the works of Ibsen, Bjoernson and Strindberg into the Western languages, and wrote the monumental "Stream of Nineteenth Century Literature"; Carl Brandes, his brother, Minister of Finance in several Danish cabinets; Meyer Hermann Bing, publisher and member of the Industrial Union; Meir Aaron Goldschmid and Henri Nathanson, both famous playwrights; Markus Rubin, director of the Danish National Bank; N. Wallich, well known botanist; Moritz and Moses Melchoir, financiers, and generous patrons of Danish literature and science; the Jacobsohn family, who gave Denmark several artists; Siegfried Wagner, sculptor of the mighty National Memorial in Copenhagen; Mayer Jacob Goldschmid, one of the best stylists in Danish literature; Peter J. Freuchen, famous Arctic explorer and writer, whose books were very popular in Germany. It is not generally known that *Politi-*

ken, Copenhagen's greatest international newspaper, was founded by the Jew Edvard Brandes.

During the first World War Copenhagen was the seat of the Central Bureau of the Zionist Organization. It issued the so-called Copenhagen Manifesto on the twenty-fifth of October, 1918. In it were formulated demands for a national home in Palestine, equal rights in all lands, and national autonomy for all countries where there was mass immigration by Jews.

Norway has the youngest and numerically weakest Jewish colony of all Scandinavian lands. Only about eighteen hundred Jews live there, one thousand in Oslo, three hundred in Trondheim, fifty in Bergen, and the rest scattered through towns as far as Narvik. There are even a few Jewish residents in Hammerfest, the northernmost city in the world. Dividing them according to trade, they are to be found in commerce and the shoe, tobacco, textile, and clock industries. There are also Jews in the professions, and Jewish officers in the Norwegian army.

Not till the beginning of the nineteenth century do we find sizeable Jewish immigration in Norway. At that time the existent ban on Jewish immigration was lifted by a few persons friendly to the Jews. But the settlers did not get to the point of forming a congregation in Oslo till 1892. There was practically no anti-Semitism. Norway's present Minister of Foreign Affairs, Dr. Halvdahn Koht, repeatedly championed the Jewish cause at League of Nation sessions.

Among the refugees now trapped in Norway we must mention the world-renowned pianist, Ignatz Friedman. A number of outstanding physicians, such as Professor Kraus, Jarosy and Epstein, were given positions by the Norwegian government. Particularly saddening is the fact that some thousands of refugees from the Lublin transports, as well as boatloads of children rescued from Poland are in Norway.

And the hour of doom for 7,000 Swedish Jews may also strike very soon.

A NEW INSTRUMENT FOR SALVATION

This is the transcript of an address delivered by Dr. Levinthal at the Brooklyn Jewish Community Council Conference, Sunday afternoon, April 14, 1940, when he was elected President of the new organization.

By DR. ISRAEL H. LEVINTHAL

WE are endowed with certain gifts. We are endowed with the gifts of mind and heart, and with reason and emotion. Now, it is very good if your mind and your heart are in agreement, if your reason and your emotion are in harmony. But it is not so good if your reason tells you to do one thing and your emotion bids you do something else, when there is conflict between your mind and your heart.

My reason said to me, and says to me now — "Don't accept the presidency." Reason says—"After all, you have so many duties. Why assume another responsibility?" But emotion, the heart, says—"When you are called for such a task, you cannot, you dare not say no." And it just happens that my heart has conquered my mind, and that is why I am here in this capacity today.

I do not have to tell you that I am deeply grateful to all the members of the nominating committee for this great honor. I am grateful to all of you in having approved the nominating committee's choice.

I listened this morning to the discussion regarding the danger of rabbis becoming too influential in such a Council. There is only one danger that you are liable to find in me as president: you may have to listen once in a while to a sermon. Perhaps it would not hurt if we did turn to our Bible once in a while for guidance and for inspiration. And, with your permission, I would like to turn to a passage in the Bible now.

Yesterday, in the synagogue, we read the lesson about plagues that affected ancient life, particularly the plague of leprosy, and we read a very interesting procedure. The plagues could affect not only human beings, but houses as well. The Bible tells us that when one notices plague-spots on the walls of his home, the owner of the house must come to the priest, and say "*Kenega mirah li babayit*. Something like a plague has appeared in my home." The priest, then must examine the house and give instruc-

tions as to what must be done.

The rabbis were struck with that expression, "Something like a plague." Why didn't he say, "A plague has appeared in my home?"

The Talmud goes further, and says, "Even if he is a scholar, and if he is certain that there is already a plague, he dare not say to the priest, 'A plague has appeared,' but must say those very words, 'Something like a plague—the beginnings of a plague.'"

Why? The answer is very simple. Once a plague has appeared it is too late for a remedy. The plague is here. Nothing can be done. The house has to be destroyed or quarantined. You can't bring any help, you can't bring any strength to it. The time to come for an examination, the time to do something, is when it is *kenega*, the beginning of the plague.

If you were to ask me what has preserved Jewish life throughout all these ages I would say to you that our people always had the vision and the wisdom to understand the time when danger must be considered. They never waited for the plague to spread, but when the first sign of the *nega* appeared, when it was yet *kenega*, then they worked and then they considered how they could meet and conquer the pestilence.

The trouble with us Jews in America is just this: that we have forgotten this simple truth of the Bible lesson. We always wait until the plague has appeared, and then we cry and weep, and then we say "Why didn't we do something?" If we had only learned his little lesson, that *kenega* is the time to challenge our consideration.

And if you were to ask me to tell you in a word the philosophy of this organization — what brought it about — I would answer in just these words: We were blessed that in Brooklyn there were a few men who had vision and understanding, and who were able to see the plague when it was yet at the beginnings—when it was yet *kenega*.

I have faith in America. I have faith that in America, the *nega*, the plague of anti-Semitism, cannot infect our national life. But just because I have that faith I understand my duty.

I understand that when the beginnings of the plague are seen, when it is yet *kenega*, we have to face it, and we have to fight it.

The rabbis in discussing the plagues say that plagues come "*Mishum tzo-ros eiyin*, because of trouble with your vision, with your eyesight, it is a source of contamination." Plagues may affect us when we have trouble with our vision; when we cannot see clearly what is happening before our eyes, when we are spiritually blind. This organization is, as I see it, a proclamation that we are not suffering from such an affliction. Our eyes are wide-open and our eyes see clearly what is happening all over the world, including America. And because we are not short-sighted, and because our vision is not blurred, therefore, we have the confidence that we will prevail in our task.

I want to be very frank and say to you that I have a larger vision for an organization such as this; I see a larger purpose, and a larger function. We dare not give anti-Semitism even the slightest justification for its existence. It is true, that there is a type of anti-Semitism about which we can do nothing at all. But there is another type for which we bear some responsibility. Certain plague-spots have appeared within our own house which have never infested Jewish life before. When we begin to see in the household of Israel things that we never saw before, we must begin to clean house ourselves; we dare not give any anti-Semite a chance to point his finger of scorn at the house of Israel.

I shudder when I take up my newspaper. Did we ever before hear of Jewish murderers? Did we ever hear of a Jew implicated in a murder when the Jews lived in Russia and Poland and Hungary? Did we ever hear of a Jewish gangster? Did we ever hear of a Jew taking weapons of destruction in his hands? No! This is a new plague that has appeared in Jewish life. And we bear some of that responsibility for it.

There is a very notable chapter in the Book of Joshua to which I want to refer. You may recall that God gave a certain command, and one Jew

(Continued on page 22)

SIMON M. DUBNOW-MASTER HISTORIAN ON HIS EIGHTIETH BIRTHDAY

By JACOB S. MINKIN

NOT only are the Jews among the most ancient of nations, but they are also the oldest history-writing people in the world. And they not only wrote history, but even coined a name for it, calling it *Toldot* and *Dibre Hayamim*. Higher criticism has shortened the presumed antiquity of some of our written historical records, but even so, they antedate the oldest known historians of the world by several centuries.

At a time when the oldest known nations of the ancient world scratched their records upon rock and stone, the Jews boasted an unbroken history dating back to the very beginning of their national existence. Besides the large number of unofficial historians, every reigning monarch employed a secretary as the *mazkir*, whose function it was to record the events that occurred during the rule of his royal master.

The historic sense was keenly alive among the Jews, and it showed itself in instances where it was least expected. The Bible is pre-eminently a work of history, no matter what other material it may contain. Even its religion and ethics are not without their touch of history. The Prophets were not only great religious teachers, but the world's first social reformers. They were the first to touch the social evil of their time, the first to expose and condemn its moral and spiritual debasement. They cast a glaring light upon the vices and corruption of their age, illuminating the path leading to the ideal future of humanity. But, at the same time, they were also among the world's greatest historians. In their pages we hear the ring of war, the clash of arms, the cry of battle, the tramp of armies, the sounds of party strife. The life and spirit of their times were alive in them and nothing that affected the world—religious, social or economic—remained unrecorded in their pages. They were the high tribunes of the people, not their retired and secluded thinkers and visionaries, ivory-tower dwellers with little interest in the mundane affairs of their surroundings. What we know of their contemporary life, not only the Jews, but the whole ancient world, we owe it to

them, to their unflagging zeal, their faithful heart and observing eye.

The Bible is not only an unfailing source of history, but it contains every known form of history—poetic, narrative and imaginative. The personality of a man will reflect the history he writes, and because the masters of the Bible were not all cast in the same mould, they left a wide divergence of the interplay of forces and interests which we call history. Thus, we have the imaginative chapters of Genesis, the narrative portions of Genesis and Exodus, the religious and legislative sections of Leviticus, the exhortative and ethical teachings of the Prophets, the chronological and statistical records of the books of Kings and Chronicles, the speculative and philosophical books of Job and Ecclesiastes, the highly fantastic and metaphysical visions of Ezekiel, the lyrical and poetic outpourings of Ruth and the Song of Songs, etc.

With the close of the Bible canon the historical sense of the Jew had not died, but continued to develop in a wide range of historical writings. The Hellenistic period and the Maccabean episode became a fertile theme for Jewish historians both in Palestine and abroad. Hebrew was no longer the only medium of history writing, but had to yield its crown to other languages, such as Greek, in which many books that swelled the history-literature of the Jews were written. As before, they covered every known form of history—artistic, poetic, narrative, and imaginative.

The fall of the Jewish state produced our greatest historian, Joseph, son of Matthias, known as Josephus, a keen observer, an imaginative writer, a man of great literary charm and power of presentation. He was himself an eye-witness to the tragic scene he described, and was personally involved in the decline and fall of the Jewish political independence. But, unfortunately, he was not an impartial recorder, and future historians found many flaws to pick in the narration of the events he described. He not only wrote his history in Rome, but wrote it for the Romans, eager to play

up to their vanity, anxious to curry their favor. He was a guest and favorite of the very destroyer of the Jews, and he did his best to pay for the good will of his royal master by minimizing the heroic exploits of the Jews. Writing in a foreign language and in a foreign country, Josephus often makes himself guilty of apologetic tendencies, dressing up his countrymen in Greek and Roman garb, making them appear like Greeks and Romans.

Besides its legislative and cultural value, there is much historical material in the Talmud, although often ornately dressed in stories and legends. Whole tractates of the Talmud are purely historical, as, for instance *Megillat Ta'anit*, but even the *halakic* portions are not without their historic interest. One has often to wade through long legalistic discussions to fish out a few pearls of history, but when discovered, they more than compensate for the effort, for they spread a new light over the social conditions of the times in which the Jews lived.

The dark Middle Ages was the darkest period for the Jews. The people that had ceased to make history had little heart left for the writing of history. With the fall of the Jewish state, with the close of the Talmud, the Jew was no longer an active participant in the drama of history, but was an outsider, a spectator, only too often, alas, a tragic spectator. In the abysmal night that followed, he had only tears and defeats to record, not joys and triumphs. His seclusion from the world became complete with no glint of hope and light anywhere. The hero became a victim, the fighter and doer a martyr.

Yet, to paraphrase S. M. Dubnow in his precious little volume, "Jewish History," a hero crowned with thorns demands no less veneration than a hero with the laurel wreath upon his brow. The political stagnation of the Jews, fortunately, had not brought with it intellectual and spiritual stagnation, and when they could no longer rally about their flag and banner, they rallied about their Torah. The histor-

ical instinct of the Jews was still not dead, but it spent itself on the writing of heavy and difficult rabbinical compendia, the grains of history being revealed only after considerable spade-work of tedious research. There were also at this time single volumes devoted wholly to historical matter, as, for instance, the Letter of Gaon Sherirah, the *Sefer Hakabbalah*, *Emek Habakah*, *Shalsholet Hakabbalah*, *Shebet Yehudah*, *Sefer Hayuchasin*, *Yossipon*, etc. But they all lacked the spontaneity and compelling force of the original historical writings of the Jews. They were either reminiscences of the days of glory that had passed, or reflections on the contemporary sorrows and tribulations.

It must also be remembered that the writing of history during the Middle Ages suffered from the handicap imposed upon it by the peculiar plight of the Jews. With the destruction of whole communities of Jews, their records had often been destroyed with them. Only in rare instances had they been able to rescue such priceless documents as *Pinkassim*, etc. Then, too, no total or complete history was possible, owing to the scattered condition of the Jews and their lack of communication with one another.

The writing of Jewish history was not made possible until the beginning of the nineteenth century when, due to their social and political emancipation, they became once more part of the world arena. True, even long before then, interest in the Jews had never flagged. The Jews had always been the wonder and amazement of the Christian world, and there were those who studied their destiny and written histories of their past. But, for the most part, they were biased, theological tracts meant for propaganda rather than enlightenment. Either the Church had to justify herself for her treatment of the Jews, or the Jews had to be confounded for their rejection of Christianity. It was with these objects in view that nearly all the Christian accounts of the Jews were written.

II

The scientific study of Jewish history may be said to have been the direct result of the *Wissenschaft des Judentums* (Science of Judaism), which taking its rise in Germany under the influence of Zunz, Frankel, Sachs, Jost, and others, soon spread to other countries till it included men like Krochmal, Rappaport and Luzatto. It was a herculean task, in

many respects resembling the historic labors of the academies in Palestine and Babylon more than fifteen hundred years before. Libraries had to be explored, manuscripts had to be examined, catalogues compiled, texts edited, and heaps of records and documents carefully sifted and classified. Scientific journals devoted especially to literary and historical studies were founded where students and scholars in many lands were given the opportunity to record their findings. In this way a wealth of historical material was gathered which only awaited the coming of the master-genius to put it to proper use.

That master-genius soon came. His name is the most familiar among Jewish historians — Prof. H. Graetz. No one else was better fitted for the writing of a complete history of the Jews than this man, who had the learning of a scholar, the imagination of a poet, the warmth of an artist, and the pen and style of a master. But he had even more — he could translate into matchless prose the heart-beats of centuries of Jewish thinking and suffering; he could assemble on his canvas a great collection of scholars and heroes, of patriots and martyrs, and make them live under the glow of his genius. The results of his patient labor were not heavy and uninteresting, but suffused with life and glamor. His aim had been not only to write history, but to make the Jews love this history, he was pre-eminently successful.

Graetz became the best-loved and most-admired of Jewish historians. Had he written the grandest novel or painted the most striking picture, he could not have won the heart and affection of the people as he did. With a bold hand and mind he brushed aside the layers of dust that encrusted and darkened the Jewish past and restored freshness and color to what were faded forms and contours. In quick succession, twelve volumes appeared, and the whole of the Jewish past was told. What should have been the work of a whole academy, had been accomplished by one single individual.

But Graetz was a member and founder of the German Jewish *Wissenschaft*, a privilege that was not without its serious liability. For the *Wissenschaft* was a nationalistic school without love or understanding for the subtle thing of the imagination called mysticism. It loved learning, and despised vagueness; it valued precision, and hated abstraction; it esteemed lo-

gic, method, exactness, but had no use for the fantastic cobwebs of the dreamer and visionary.

Almost all the men of the *Wissenschaft* had been westerners, products of German learning and culture, and therefore, had neither knowledge nor understanding of their East European brethren who comprised half the Jewish population of the world. Their ways, their method, their very approach to Jewish scholarship differed, with the result that they lived and moved as if in two different worlds.

Then, again, the men of the Jewish *Wissenschaft* lived in a Jewishly cold and denationalized atmosphere. Judaism was to them a matter of books and ideas, a spiritual corpse adorned and embalmed, and the Jewish people not a living and functioning organism with a future and destiny, but merely a symbol of a great past. This was the result of influence of the reform school, the product of the period of enlightenment which did its best to slay the Jew while preserving his spirit.

It was to the credit of Graetz that he had risen above his surrounding, above the cramped and narrow atmosphere in which he lived and created, but he nevertheless suffered from its influence. Like his contemporaries, Graetz was a rationalist, or he could not have held mysticism in such low esteem; he was a child of the German enlightenment, or he could not have sneered and laughed at the Kabbalah; he was a product of the Jewish *Wissenschaft*, or he could not have failed to understand the external circumstances and the inner motives that led to the birth and rise of Hassidism.

When Graetz wrote his history, more than one half of the Jewish world was unknown to him. Practically nothing of the Jews in Russia and Poland had been familiar to Jewish historians. The spade-work had not yet been done, the records had not yet been deciphered, the documents had not yet been brought to light and translated. There are, therefore, large gaps in his "History of the Jews," blank pages that cry aloud to be filled.

III

Nearly fifty years separated the appearance of Graetz's "History of the Jews" (1876) and the publication of the first volume of "The Universal History of the Jewish People," by S. M. Dubnow (1925). In this half-

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ANTI-SEMITISM—SYMPTOM OF THE DISEASE THAT KILLS GREAT NATIONS

By DR. BARUCH BRAUNSTEIN

(The following is a speech delivered before the Institute on Contemporary Jewish Affairs, sponsored by the National Council of Jewish Women, in Washington on December 12, 1939, and published in "Vital Speeches.")

THE most tragic fact of Jewish history is that one-third of all the Jews of the world, numbering altogether less than 16 millions, are either exiled or exterminated or facing exile and extermination: 600,000 in Germany, 250,000 in Austria, 400,000 in Czecho-Slovakia, 12,000 in Memel, 3½ millions in Poland.

A few years ago we ridiculed Robert Nathan's prophetic insight in his remarkable little book *Road of Ages*. He envisages all Jews of Europe exiled. No nation offers them hospitality. So they begin the long trek to the Gobi Desert. This is no longer a figment of the poet's imagination but a hard cruel fact. For this fate even the darkest persecutions of Jewish history has not prepared the modern Jew. In former times exiled Jews always had some place to go. When Jews were driven out of Palestine, other parts of the Roman Empire welcomed them. France welcomed the exiled English Jews in 1290. Each time France expelled her Jews in the fourteenth century they could go to Germany, Spain and Italy. When the catastrophe befell rich and prosperous Spanish Jewry in 1492, the Empire of the Turks eagerly invited them. The Russian pogroms of the last century found America's gates open. Today, however, we witness the spectacle of millions of Jews thrust into exile without a welcoming sign from any nation! Even the Intergovernmental Refugee Committee, grateful as we are for the lofty spirit that brought it into being, finds few havens for the exiles. They sail the seven seas in boats that are unseaworthy and find ports shut in their faces. They storm across land borders to find bayonets of the frontier guards turning them back. For these kind of tragic times modern Jews are utterly unprepared.

What has happened is this: Based on a Hegelian conception of the race-state, the leaders of the New Germany are determined to construct a race-empire (*Volksgemeinschaft*). This

new philosophy teaches: "Wherever Germans live, there is Nazi Germany." Austria, Czecho-Slovakia, Memel, Danzig, Poland have now become Germany on the thesis that "Wherever Germans live, there is Nazi Germany."

Nor is the process of Germanization of Europe completed. There are Germans in Switzerland. Three Belgian provinces are German, so is Alsace-Lorraine. Schleswig-Holstein is German. There are Germans in Hungary, Rumania, Yugo-Slavia. All this means that these places belong to Nazi Germany! Indeed, they *are* Nazi Germany by virtue of Germans living in their borders. This augurs ill for both the future of Europe and for the Jews still living there. Once Hitler creates the Pan-German Europe (in which Germany "pans" Europe), we must reconcile ourselves to the tragedy of the present situation.

Now if I could be convinced that Hitler's ravenous appetite would be satisfied with Europe, then we would write "finis" to the history of the Jews in Europe—and fear no more. I cannot be taken in. Some call Hitler a madman. More precisely he believes himself to be a messiah, moved by a passion to convince the world that the New Germany ought to be the pattern for all the world. That as he has convinced the Germans, Czechs, Poles et al the Jews were their misfortune, so he passionately desires to convince the world they are the misfortune of all people everywhere. This is a genuine fear. Prof. L. B. Namier of the University of Manchester voiced it: "When the head of Louis XIV fell, all the monarchs of Europe felt their necks, and now that the blow has fallen upon German Jewry, all the Jewries of the world are wondering what will be their fate." Their fate is obvious if Hitler's role as messiah is effective. In the service of that role all Germany is absorbed. Going out of Germany is "World Service" (*Welt-Dienst*) that feeds newspapers everywhere (whose chief American representative lives in St. Albans, W. Va.) The Congress for German Foreignism is working for Stuttgart. The

Deutsche Ficht-Bund has world-wide contacts from its offices in Hamburg. After the War this Bund tried to convince the world of Germany's guiltlessness in the World War. Now its greater aim is to convince the world that no matter what happens nor where—the Jews are responsible and guilty. The Dies Committee has revealed the power of these organizations, of both the Right and Left. Should they amalgamate their power domestically as their chiefs have done on the international scene, hurt and tragedy for the Jew will be inescapable. Between the upper millstone of Fascism and the lower millstone of Communism the Jew will be exterminated.

What should the Jews' reply in their own behalf to the world?

In the first place we are convinced—contemporary events prove that this thesis is correct—that when a nation embarks on a program of anti-Semitism it ends with war. That is the course of events: anti-Semitism, anti-Catholicism, anti-Protestantism, anti-democracy, and finally comes the destruction of the peace of the world. Anti-Semitism leads to war. There is no other way out. It is the inescapable end, and events of our day prove our case.

In the second place we must point out that we living in democratic America hope that America shall remain a democratic power and a great nation, and that we shall work in that direction. But no nation remains great that refuses to encourage the interpenetration, the cross-fertilization of the many peoples, races, religions, cultures that live within it. The moment a nation determines upon a policy that shuts her from the currents of new ideas, that nation is doomed.

Spain is a case in point. Spain was to medieval times what Great Britain is to our own world. She spanned the seas. The sun never set on her domains. For many centuries Moslems, Christians and Jews worked together for Spain's glory. They produced the maps of Spain. It happened that a Jew first incorporated the tra-

vels of Marco Polo into a map. Together they created the instruments of navigation that supplied eyes to the Spanish seamen. They discovered new worlds for Spain. Spain excelled in music, literature, science. Then a frightful blight settled upon the nation. She exiled her best minds. Those among her thinkers and scientists who refused to go suffered death and extinction in prison and at the stake. Spain fell from her greatness. Not because Jews were exiled. This is said uncritically because of some Jews' conceit. Jews were only an incident in her fall. Spain fell (as every nation that duplicates her folly will fall) for she hermetically sealed herself against the progress that comes when peoples, races, religious patterns, are allowed the free process of inter-penetration and cross-fertilization. Therefore, one who wants to see the sixteenth century mind goes to Spain today. In the same way that those who will want to see the twentieth century mind in the twenty-fifth century will surely go to Germany. Spain fell. Germany will fall. Any other nation will fall from her greatness that hermetically seals herself against the outside world. The Jews' exile is but the symptom of the disease that stifles a nation's greatness and kills it.

Therefore I say forthrightly that anti-Semitism is not Jews' problem alone. It is America's concern too. Therefore I insist that when anti-Semitism appears here it ought to be called to the attention of the American people. Anti-Semitism is directed not against Jews alone. It is directed ultimately against the destruction of all greatness in any nation. In a sense the German Jews were partially responsible for the fall of the Weimar Republic in Germany. They refused to see that anti-Semitism, while first striking at them was ultimately destined to undermine the foundations of the Republic. Of course it was a heroic gesture when the Jews bore the brunt of it themselves. It was heroic insofar as they thought it was aimed at them and at them only. But today we see the picture more clearly. Anti-Semitism was the beginning. Its end came with the destruction of the Republic and the beginning of war. This is the inescapable curve of contemporary history. Let us learn its lesson!

On the coasts of all warring nations sensitized instruments are built to warn of the approach of enemy air-

craft. Jews are the sensitized instruments that must warn the American people of the approach of the enemy, an enemy not directed against Jews alone, but against the American people itself. If we refuse to sound the warning, we are false sentinels. We are treasonable to America.

In the third place, Jews must not yield to the threats of the anti-Semites. "Lay low. Don't be prominent. Refuse public office." These are threats of the anti-Semites. They demand that no Jew shall hold public office in America—in which, perhaps surprising to some, certain Jews agree. To my mind, when a Jew enters American public office, he goes not as a Jew. No more than when a Protestant or a Catholic enters public office does he go as a Protestant or Catholic. They all enter as Americans. Jews have served America just that way. I thank God for the great public service, often at high sacrifices, given by men like Brandeis, Cardozo, Lehman, and all others who serve America in this hour of crisis.

I recall my late friend, Mr. Justice Benjamin N. Cardozo, telling me what happened when Mr. Hoover invited him to the United States Supreme Court. He was called to the telephone at Albany, and told that the White House was telephoning. "I knew Mr. Hoover was not going to ask me about the weather here. I knew he was going to ask me the fateful question: 'If nominated, will you serve?'" . . . Not an easy question. I did not want to go to Washington," Mr. Justice Cardozo said. "It meant leaving every fond memory I had. For all my memories were bound up with New York, and with Columbia University, my alma mater. I hated to go to a strange city . . ." But he was asked to serve. No matter at what personal sacrifice. He placed his great legal mind at the disposal of his nation during one of its most critical hours. It was his duty. He could not have done less.

Once before, in order to meet a crisis in Jewish history, we asked for the ghetto. Those ghettos became the foul-smelling prisons for Jews for 500 years. We ought to seek no moratorium on Jews in public service in America, in order to forestall a temporary crisis. It is a trick of the anti-Semites. Then they will say with some justice: "When the nation needs Jews most, they desert her." Beyond our own personal safety we place our patriotic duty to America. We shall

not yield to the threats of the anti-Semites.

In the fourth place Jews ought to profit by the mistakes of the immediate past in Germany. There some Jews believed that anti-Semitism was directed not even against them, but against "other" Jews; there called "Eastern-European Jews."

Some Jews in Germany tried to ride the handwagon of reaction to personal safety. They naively believed that Hitler would be "tamed" when he came to power. Some helped him to power. Now we know that protection cannot be purchased from a racketeer. Let us learn this lesson. . . . Now we ought to know that when we ride the handwagon of reaction we play directly into the hands of the anti-Semites as well as into the hands of the destroyers of democracy. The exiled-wealthy of Naziland know this to their great sorrow.

We owe it to ourselves and to America to make our position clear. No one can do it for us.

This is a terribly tragic time. Jews need wisdom and courage, fortified by a faith that tyranny and brutality, any more than darkness, cannot last forever. Morning comes after every dark night. Jews are not a people of a day or of a year. Their life's span is measured in centuries. In patience there is faith. Meanwhile our hands and energies are not atrophied. We are the sensitized instruments warning our nation of the approach of the wreckers who parade at first as our enemies alone. We continue to contribute to our nation every atom of value in our people's life, collectively and individually, refusing to bow to the threats of anti-Semites who would deny us our share in helping make and keep America great and mighty. We recognize that when any Jew is attacked, all Jews are attacked. Bitter experience has taught us. Our world is too small for any isolated attacks upon any segment of Israel. We join hands with many peoples, cultures, and groups in American life to build America strong, so that she might today serve as an example of light to a world fast growing dark. Hatred of any group in America's family of people would extinguish that light. To do less would brand us as false Americans and bad Jews. In this crisis when America can once again be a light unto the nations we will do no less than be true Americans by being good Jews.

RITUAL TREASURES IN NEW YORK

ONLY a few weeks before the seizure of Danzig, the Jewish Theological Seminary of America received word that the Danzig Jewish Community feared for the safety of its famous museum collection and its 52 Torah Scrolls. Soon after the community leaders hastily packed the priceless silver, gold and bronze Torah cases, appurtenances such as crowns, breastplates, and pointers, menorahs, megillahs, tapestries and paintings and stripped the synagogues of the city and perhaps some of their homes of their Jewish treasures. The entire collection was then shipped to the Seminary for safekeeping. It reached the American customs in July, and Germany took Danzig on August 31.

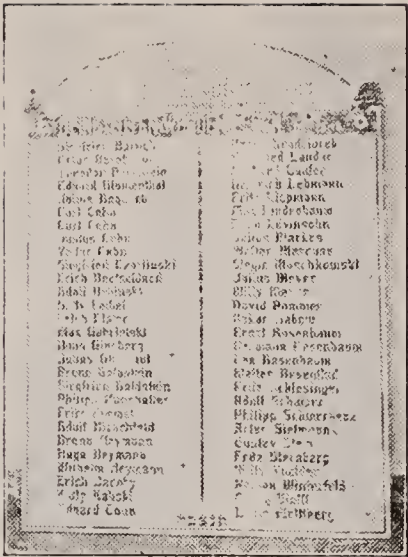
The Jewish Theological Seminary of America is to house the Danzig treasures for fifteen years. If there is a Danzig Jewish community again before that time, the collection will go back to the old Free City. If after fifteen years there be no safe and free Jews in Danzig, the collection will stay in America for the education and inspiration of the rest of the world. The wise foresight of the Danzig community can be appreciated when it is remembered that the other historical Jewish collections of Central Europe, those of Berlin, Frank-

furt and Vienna, have been either destroyed or confiscated. Many of the art and ceremonial objects were melted down for the precious metal, some have been appropriated for personal possession, some are probably still under lock and key awaiting an undetermined fate.

Considerable repairs had to be undertaken for the Danzig collection because of the haste with which it was packed. The objects are now displayed in a small suite of rooms at the Seminary, Broadway and 122nd St., New York City, and may be visited by groups of approximately seven people at a time, by appointment, on Monday afternoons from 3 to 5 p.m. Appointments for visits may be made by telephone or by letter to the Library office of the Seminary. There is no charge.

One of the most poignant items to be found in the collection is the marble plaque from the central synagogue listing the war dead—fifty-six Jewish citizens of Danzig, "members of our community who died for the Fatherland," the plaque reads. It is tragically ironic that the names of Jewish soldiers who died fighting for Germany had to be brought to the United States for safekeeping.

The collection of over 500 items has as its nucleus the gifts of Lesser



Marble Plaque listing the fifty-six Jewish citizens of the City of Danzig who died in the last war.

Gieldzinski, famous collector of art and a member of the Danzig Community.

Some of the more curious items in the collection are a travelling Chanukah lamp with wooden case, a candelabrum five feet in height, a wedding seat with accompanying inscription carved in wood and tapestries for the wall behind, utensils for circumcision and for washing the dead, a fifteenth century ceramic Passover plate, and a miniature Ark for a Scroll of the Law in the shape of an Oriental Synagogue.



Treasures of the Danzig Collection. Left: Headpieces for the Scrolls of the Torah; center: Ark for the Torah Scroll festooned in brass in the form of an Oriental Synagogue; right: Breastplates, Crowns, Spice Boxes, Pointers, Kid-dush Cups and Chanukah Lamps.

WHAT DO WE KNOW ABOUT BIBLICAL MUSIC

By DR. PAUL NETTL

THE Jews of the Bible were more outstanding in poetry and music than in the representational arts. King Solomon was forced to bring a strange master, Hiran Abif, to Jerusalem to build the temple. On the other hand, Hebraic poetry has given us treasures fully equal to the Greek songs, and in some cases even superior to them in spirit, inspiration and grandeur. Greek poetry was concerned with perfection of form, while Hebrew poetry emphasized inner meaning. The Greek form is superior to that of the Hebrews, but their literature contains nothing which could be placed beside the book of Job.

The Jews knew neither musical notation nor any other form of musical science, and yet it is certain that music held an important place in their lives. It probably had an exclusively spiritual meaning for them. They sang not for their own enjoyment nor to please their friends, but to praise God.

When the hosts of Pharaoh were destroyed in the Red Sea, Miriam, the sister of Moses, took a timbrel in her hand and sang the immortal hymn of victory: "Sing ye to the Lord, for he has triumphed gloriously, the horse and his rider hath he thrown into the sea." After the fall of Sisera, Deborah and Barak sang in triumph: "I will sing unto the Lord."

Herder believed that this song, which vividly paints the battle, was probably accompanied by mimicry. The group of prophets descending from the hill of God to meet Saul with various musical instruments makes us realize that even in patriarchal days during the beginnings of royal traditions, music was practiced in the schools of the prophets.

The gift of poetry was considered sublime by the ancients, so the Egyptian Ata was called prophet and Pythia spoke in verse form, but the Jewish prophet sang his prophecies.

Music was closely linked to this practice. We know that among primitive people ordinary speech becomes music and song when it reaches ecstatic heights in the service of the gods or demons. In order to be able to prophesy in the presence of the king Elisha is animated by music.

"Now bring me a harp player, and as the harp sounded the hand of the

Lord was upon Elisha."

The mystical effect of music is also to be found in the story of the evil spirit which tortures Saul but vanishes before David's harp player, and even the destruction of the walls of Jericho, when the mighty trumpets' sound, belongs to the ethical objective of music. Evil is supplanted by good, and the good is personified in music. A parallel is found in the building of the city walls of Thebes, in Greece, which is accomplished with the aid of Amphion's lute, or the activity of the Universe, which progresses under the influence of musical laws—the so-called harmony of the spheres of which Goethe speaks in the second part of Faust: "*Die sonne to-ent nach alter Weise in Brudersphaeren Wettgesang.*"

But let us return to the musical figures in the Bible. David appoints those who prophesied on zithers, harps, and cymbals in the service of the sons of Asaph, Heman and Idithum.

It is David who founds the ancient Hebrew national and temple music, and who leads Israel to political importance and influence after they had formerly hardly been able to combat their enemies. How strange and full of meaning is the fact that poetical and musical genius leads Israel to heights of new political importance.

The music of Orpheus tames wild animals, but David's music has power over demons. The song of Arion draws the whistling Delphin to him, but the music of the Hebrew harp player imbues Elisha with the spirit of heavenly vision of the future. For the first time in history we are in the presence of sacred music.

During the time of David the aesthetic side of music was unknown. When Solomon, the oriental lover of gorgeous pagentry, ascends the throne the scene changes. He proclaims: "I got me men singers and women singers, and the delights of the sons of men, as musical instruments, and that of all sorts."

The dialogue form of the Song of Solomon would indicate a theatrical performance if we were not aware of the Hebrew's aversion to this form of expression.

In keeping with standards of magnificence during King Solomon's era

the temple service was musically elaborate. When the temple was dedicated, Levites and singers stood on the east side playing on cymbals, harps and zithers, and one hundred and twenty priests blew trumpets.

We know that after Solomon's death the disintegration of the kingdom brought with it a deterioration of the temple service, and the old Hebrew music lost its ancient sacred dignity.

What factual knowledge have we of the music of the ancient Hebrews? The Greeks possessed a well developed musical notation. Five or six authentic pieces of their music are existing today. But there is no written record of Bible music. Even the *scho-far* tones appeared in the "Codex Stern," a manuscript of the middle ages, for the first time.

Elements of ancient Hebrew music may have been preserved in the traditional temple songs among the Babylonian and Sephardic Jews, and also in the Gregorian Chant, the ancient Christian church music which we have inherited in its pure form.

The Bible mentions many musical instruments. The instrument on which David and Saul played was the kinnor. Timbrels are mentioned in the 4th verse of the 150th psalm. "Praise him with the timbrel and dance. Praise him with the stringed instruments and organs!" These instruments were also found among the Schalichim.

Little is known of the characteristics of the machol. Asor was supposedly a square psalter. Among the Hebraic woodwinds the flute is primarily mentioned. There is a large one, nekabhim, and the small chalil. As Deborah's song indicates, the flute was the shepherd's instrument during the era of the Judges, but as was the custom among the Phoenicians and the Greeks and among so many primitive races, it was also the instrument of lamentation for the dead. The widower was obliged to employ at least 2 flute players for the burial of his deceased wife. Marriage and death ceremonies are closely allied. The Talmud says: "Flutes are employed either for the bride or the deceased." Daniel, the prophet, mentions the instrument mashrokita, which is supposed to

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HEINE AND BORNE—VOLUPTUOUS POET AND SOCIAL MORALIST

By IRVING LEVITAS

THE dawn of the 19th century found the Liberal Movement of Europe deeply engrossed in plans for social reconstruction. The influence of the French Revolution was still strong, and throughout Western Europe men began to devote themselves to movements that reflected their social idealism.

In this eddy of thought the position of the Jew was a peculiar one.

The point to be remembered is that many Jewish intellectuals of this period approached the Jewish problem as one which should be considered only after the general social problem was solved.

* * *

One of the destined proponents of social reform at this time was Henri St. Simon. It is said that his valet was instructed to awaken him every morning with the statement, "You are going to be a great man." It is not my intention to discuss St. Simonianism in its varied details, but only those phases of his theory that affected Heine and that other Jew who was almost equally famous at that time, Ludwig Borne.

Briefly put, the essence of St. Simon's theory of history was that there were two epochs in each cultural period of a civilization. The first epoch he called the "organic," the second, the "critical." In the "organic" epoch, the religion of the times offers an adequate explanation of the known facts of life. In the "critical" epoch, knowledge has outstripped religion and scepticism, and social disorder results. St. Simon goes on to observe that there were two great civilizations that exhibited these traits. Pre-Socratic Greece exemplified "organic" life, and Socrates ushered in the "critical" epoch. The Christian world, from the sixth to the sixteenth century was an "organic" period, and Luther brought in its "critical" epoch. To St. Simon a new "organic" period was at hand.

Given this philosophy of history, St. Simon proceeded to develop the main contours of his new "organic" epoch. In his own words, "The Golden Age of the human race is not behind us, it is before; it is in the perfection of the social order . . . what we undertake is . . . to see that politics, morals and

philosophy . . . shall be brought at last to their true occupation, which is to establish social welfare."

In developing this thesis, St. Simon adopted three general premises: First, he denied the Christian doctrine of the fall of Man; second, he criticized the concept of brotherly love; third, he evolved the theory of the "Rehabilitation of the Flesh." By this St. Simon meant that he was going to build a society in which the sensual life of Man, in its proper aspects, was to be given full recognition. The implication of this belief involved the theory of the emancipation of women, which was a very revolutionary doctrine for that period. He felt that during the "Rehabilitation of the Flesh" the balance between the spiritual and physical life of Man would be attained, for it was his claim that the previous civilization had over-emphasized the spiritual to the detriment of the physical.

This theory was developed further by St. Simon's disciples, Enfantin and Bazard. Bazard, in delivering lectures in Paris during 1828 to 1830, worked out some social implications of St. Simonianism with specific reference to the idea of individualism and egoism. He claimed that these were destructive elements of society and should give way to the concept of association, which was the goal of humanity. Enfantin developed a theory that St. Simon had previously proposed, that of the "Rehabilitation of the Flesh." As a matter of fact, one has the vague feeling that that was the only aspect of St. Simonianism Enfantin was interested in. Enfantin objected to Christianity because it anathemized the life of the flesh. To Enfantin, the new society would be an hierarchy founded on love. That it was primarily in this light that Heine and Borne received their impressions of St. Simonianism undoubtedly colored their interpretations of it.

* * *

It was while this atmosphere of St. Simonianism was rampant in Paris that Heinrich Heine and Ludwig

Borne came to Paris, and the reactions of both of them to this movement are illustrative of their own specific philosophic attitudes. They exemplify to a marked degree the influence of Jewish emancipation on two intellectuals.

Ludwig Borne was born in the Judengasse, of Frankfort-Am-Main in 1786. We know little of his early life. For our purposes, it should be observed that he was converted to Christianity in 1818. Yet, that this conversion was not a satisfactory arrangement to him is made apparent by a quotation from his Letter from Paris, dated February 7th, 1832, in which he says: "One set of people reproach me for being a Jew; another set forgive me for it; a third go to the length of praising me for it; one and all think of it—the fact that they are not Jews consoles them for not even being Court Councillors."

Borne illustrates completely that type of Jew who fought strictly for *human* freedom. Incidentally, that placed him in complete opposition to Heine on certain points. For instance, where Heine praises Rothschild, Borne attacks everything he stands for. Where Heine praises Goethe, Borne dislikes Goethe's aloofness from the social struggle of the day. In his Letter of February 25th, 1833, Borne jeers at Heine for what he calls "his aristocratic pretensions."

Yet living in Paris as he did, and struggling "with all his might" for human freedom (the first Letters from Paris dealt with the unjust dismemberment of Poland), Borne naturally was interested in St. Simonianism.

To illustrate Borne's reaction to this movement it is essential that we know that he was, as Heine portrayed him, "A Nazarene." By this Heine meant that the concept of morality was always uppermost in Borne's thought.

In this respect Borne strenuously objected to the concept of the "Rehabilitation of the Flesh." It is strange that this doughty fighter for human-

ity should still have felt that women did not deserve independence. He objected to the abolition of the institution of marriage, which he thought was implicit in this doctrine of the "Rehabilitation of the Flesh." He objected to the hierarchical developments of St. Simonianism, for to St. Simon the scientists were to take the place heretofore held by the theologians. Believing in God as implicitly as he did, he opposed the repudiation of personal religion which he felt was expressed in the reformation of society proposed by St. Simon. As a result of all these, Borne kept himself apart from St. Simonianism and continued his struggles as an independent thinker.

* * *

Heinrich Heine, on the other hand, was, during his first stay in Paris, an enthusiastic devotee of St. Simonianism. His first reference to it occurs in 1831. A few weeks later he writes to his friend Rachel Varnhagen that he has accepted a "new religion." The reasons for Heine's acceptance of St. Simonianism have been attributed to his physical instability. It is known that he became converted to Christianity only because he felt that through this he could occupy a position in Germany worthy of his talents. When this position was denied him, and still being doubtful of the validity of Jewish dogma, he naturally accepted the doctrines of St. Simon, as preached by Enfantin.

Heine termed himself "a Hellene." This, as any student of Heine knows, was an important phase in his intellectual development. As "a Hellene," he responded to the idea of the "Rehabilitation of the Flesh" quite favorably. He preached against what he called "The Gothic Lie" in Christianity, which tolerated only secret pleasures.

Under the influence of St. Simonianism, he wrote his famous article, "Religion and Philosophy in Germany." He applied the St. Simonianism philosophy of history to many other articles that he wrote at this time.

But, Heine could not resolve his difficulties in this philosophy. In his later writings he seems to confess that any attempt at synthesizing the Hebraic-Hellenic conflict was hopeless, and as if in confession of this fact he published a bitter attack on Ludwig Borne. This is understandable, be-

cause Borne represented to Heine that antithesis of which he was the thesis, and which he could not resolve into a synthesis.

Borne, in his youthful stages, was a good friend of Heine, but when he observed what he termed were the latter's "vacillations," he began to distrust him. As a matter of fact, Borne never understood that complex personality which was Heine. It could have been only misunderstanding that would permit Borne to claim that Heine "had no soul." In several of his letters he comments as follows: "(Heine) is said to be leading a coarsely dissolute life." "A weak character like Heine is bound to degenerate in Paris."

In his attack on Borne, Heine wrote the only work that he regretted ever having penned. Even the most impartial critic of the poet will admit that this book does not enhance Heine's reputation either as an author or as a lover of liberty. The vague reference to Mme. Wohl, a reference which led him to fight a duel with another admirer of the lady, was in extremely bad taste. But, withal, Heine still calls Borne "Germany's greatest patriot," comparing him with Lessing, who was one of Heine's ideals. At the conclusion of his bookman freedom.

he refers to Borne's life, paradoxically enough, as "immaculate."

* * *

Strictly speaking, a study of the life of Borne and Heine, of which this can only be a fragment, would lead to a better understanding of the problems facing the Jewish intellectual in the nascent periods of Jewish emancipation. That their individual talents played a great role in their reactions one cannot deny, but in a larger sense, these two represented (actually, with Lassalle, making a great triumvirate), the general reactions of the bewildered Jew.

Spengler observes that when the Jews lost their inner cohesion as a result of the emancipation, their advantages as survivors of an individual culture did them no good when they met ideas representative of another old culture. Without assuming the validity of Spengler's premises, in general, this is what happened to the intellectual Jew of the period. Bewildered by the new, misunderstanding the old, they fought on the periphery of social life. The "Enfant Perdu" had, and has, many disciples. The courageous "humanitarian" is still an idol to those who revere the broad phases of hu-

CENTER LIBRARY GROWING

ONE of the important criteria of a fine cultural institution is the sort of library maintained by it. The Brooklyn Jewish Center, pioneer in its field and in the vanguard of many innovations in its particular sphere, has distinguished itself also by its maintenance of a very creditable library. In order to be noticed, it is not sufficient that a library have a large number of books; the nature and quality of its volumes are of equal, if not greater, value.

In the Center library may be found many interesting volumes. It has a large collection of Yiddish works, both original and translations. It has

a carefully selected Hebrew Department, and an assortment of Judaica superior to what may be found in many private or institutional libraries. The Juvenile Department of distinctly Jewish books in English is a very substantial one. The collection of Jewish fiction in English, though small, may be favorably compared with similar collections in other libraries.

The most noteworthy section of the library, however, is the so-called Nazi-banned collection. There an earnest attempt was made to assemble works of the authors whose literary productions were destroyed by fire during Hitler's early regime in 1933.

JEWISH POPULATION IN GERMANY

A CENSUS taken in Germany on the basis of the Nuremberg laws reveals that the ratio of the Jewish population to the general population in Germany has been reduced from 1% to .042% since Hitler's coming to power. The total number of Jews

in Germany, according to the census, was 330,892 as of last May. A total of 72,738 persons were listed as first degree descendants of mixed marriages and 42,811 as second degree descendants.

REVIEWS OF NEW BOOKS

By DR. ISRAEL H. LEVINTHAL

MODERN Hebrew literature has lately been enriched by the appearance of a number of fine works. These will be welcomed by all lovers of the Hebrew language.

Ha-Yehudi Ve Ha-Olam,

by Rabbi Solomon Goldman, translated by Abraham Regelson. D'vir Publishing Company, Tel Aviv, 5700.

This is a Hebrew translation of the notable volume by Dr. Goldman, "The Jew and the Universe," which was so well received when it first appeared in English a few years ago. Dr. Goldman has done well to have had this work translated into Hebrew, so that the Hebrew readers, especially in Palestine, may also derive the intellectual enjoyment that this work offers. The author is fortunate, too, in having as translator such a fine Hebrew stylist as Abraham Regelson, who has succeeded in preserving the brilliance of the original. Nothing is lost in the translation. This reviewer has already sung the praises of "The Jew and the Universe" in these columns when the book appeared in English. It is sufficient to repeat that the work reveals fine scholarship, deep research, and a brilliant thesis on the Jewish approach to the problems of the universe.

Lishaalat Ha-Agunah,

by Rabbi Louis Epstein, N. Y. 5700.

One of the serious problems that face Jewish legal authorities is that of the *Agunah*, the forsaken wife. A number of years ago, Rabbi Louis Epstein, of Brookline, Massachusetts, offered to the scholarly world a suggestion whereby the women may be protected from the dilemma of the *Agunah*. The suggestion was acclaimed by one group of rabbis and violently criticized by another group. Rabbi Epstein, in this volume, republishes his original proposition, and in addition summarizes the entire controversy surrounding it. He also analyzes all the arguments of the opponents of his plan, and effectively answers them. He displays great Rabbinic erudition in this intellectual duel, and has added much force to his original claim of finding relief for this vexing problem in Jewish law. The book contains also an article on this problem by a distinguished Sephardic Rabbi, Ben Zion Alkelai, which is published for the

first time. It adds support to Dr. Epstein's original thesis. Included are a number of important letters which were in the possession of Rabbi Alkelai's son, all dealing with this problem. Rabbi Epstein's new work will undoubtedly stimulate fresh discussion of this important subject, and he is to be congratulated for keeping the problem alive before Jewish scholars with the hope that will bring relief to legal formula that will bring relief to the unfortunate and sorrowful *Agunah* will be found and accepted.

Kuntros L'Toldos Rashi,

by Rabbi Jacob Levinson, Brooklyn, N. Y. 1940.

This year, as is well known, marks the 900th anniversary of the birth of the greatest and most popular commentator on the Bible and Babylonian Talmud, Rabbi Solomon Itzhoki, lovingly known as Rashi. The members of the Brooklyn Jewish Center have had occasion to learn much of his life and achievements at the special commemorative services which were held under the auspices of the Brooklyn Jewish Ministers' Association.

Our distinguished colleague and neighbor, Rabbi Jacob Levinson, has succeeded in gathering together the outstanding facts of the life and works of Rashi in the brief *Kuntros*, or compendium. He has summarized the researches not only of the great Rabbinic scholars, but also of the great scholars of modern times—Zunz, Luzatto, I. H. Weiss, Rappaport, Graetz and many others. It is remarkable how much knowledge Rabbi Levinson has gathered within the compass of a small book of only 70 pages. All students of Rashi, and all who are interested in learning more about this unique Jewish personality, will be thankful to the author for this scholarly contribution.

Kisve Hillel ben Zev Malachovsky,

Vol. II. Schulsinger Bros. Publishers, Brooklyn, 5700.

This is the second volume of a collection of all the writings of that veteran Hebrew writer and pedagogue, Hillel Malachovsky. It is a tribute to the youthful spirit of this author that at the age of eighty he had the zeal to put into book form his many articles, poems and philological studies that

have appeared through many years in the leading Hebrew periodicals of the world.

Of greatest interest in this volume is his autobiography, which takes up almost half the volume and which has been specially written for it. It is full of fascinating tales of a life rich in experience. This reviewer feels proud that he is mentioned as a childhood pupil of Malachovsky. The autobiography begins with incidents of his earliest years that have impressed themselves upon his memory, and concludes with lines for an epitaph—a striking poem—which we pray will not be used for many, many years to come.

Whatever Mr. Malachovsky writes, whether it is a poem, a story, or an interpretation of a Biblical text, he writes in a classic, yet simple Hebrew, in a style that is lucid, direct and gives joy and delight to the reader.

ANTI-ALIEN LEGISLATION

NONE of the more dangerous anti-alien bills have made any progress in either the Senate or the House during the present session of Congress.

The Starnes Deportation Bill was vetoed by President Roosevelt on April 8th and referred back to the House Committee on Immigration and Naturalization. Two days later the committee met and tabled the bill.

The Hobbs Concentration Camp Bill, which would provide for detention by the Secretary of Labor of certain deportable aliens whose country of origin refused them passports, came up last on the Senate calendar on April 22nd and was passed over without discussion.

The Smith Bill, that contains general sedition and finger-printing clauses, remains in the hands of the Senate Judiciary and Immigration Committees, as does the Dempsey Bill, which would require deportation of any alien *who believes in* or advocates "the making of any changes in the American form of government."

Witnesses appearing against the Dempsey Bill during public hearings included Senator James E. Murray of Montana, and the Rt. Rev. Monsignor John A. Ryan.

THE NEWS OF THE MONTH

By LESTER LYONS

WHILE no special anti-Jewish legislation has been enacted in Spain, conditions for the Jews remaining there are becoming increasingly unbearable. Police measures against the Jews have been taken secretly in accordance with methods indicated to the police by the Minister of Interior who is an avowed advocate of the racial doctrines of the Nazis. Considerable anti-Semitic literature is published by Franco's party, including history books which follow the Nazi method of treating the Jewish problem. The German Gestapo exercises enormous influence in Spain's political and economic life. The Falange, the Spanish Fascist party which favors persecution of the Jews, has published a book attributing to a so-called "Council of Spanish Rabbis" a plot for the destruction of the world, and explaining that "it was Franco who prevented the carrying out of the Jewish plans." In the Spanish protectorate of Tangiers conditions are much worse. The Jews there do not enjoy even elementary rights and are at the mercy of the Arabs.

Private letters sent from Germany through Belgium to Jewish organizations in Paris warn against the sending of food parcels to Jews in Germany or Austria, inasmuch as they are not delivered to the addressees. One letter, written from Vienna, said: "Please do not send any food parcels for the time being, especially no fats, as the Customs authorities take away from the Jews all parcels exceeding

The Nazi invasion of Holland and Belgium has engulfed 260,000 more Jews. The original Jewish population of Holland is 150,000 and of Belgium 60,000. The number of refugees in Holland is over 21,000 and in Belgium 22,000.

The proposal of the Polish Government in France that large scale emigration of Jews from Poland be effectuated upon the restoration of the independence of that country has met with opposition by the American Jewish Congress. In protesting to the Polish government against such plan, the Congress, through its president, Dr. Stephen S. Wise, called upon the heads of that government for a frank statement "repudiating such proposals and assuring Jews everywhere of their desire to guarantee to Jews in Poland full equality."

The Palestine Government has announced that 9060 Jews will be permitted to enter Palestine legally for the six-month period ending September 30th, 1940. The new immigration schedules provide for 1850 capitalists (those having \$3000 or more), 100 rabbis, 3000 children and youth students, 200 laborers, 700 parents and fiancées of Palestine residents, and 3210 dependents of immigrants, such as wives and children.

The Jewish National Fund acquired 2890 dunams of land in Palestine during March and April. From September 1st, 1939 to February 1st, 1940 17,000 dunams had been bought.

Over \$300,000 has been lent by the Industrial Promotion Fund established by the Jewish Agency for the purpose of strengthening industry in Palestine. The loans were received by 63 Palestine factories for metal working, textiles, printing, clothing manufacture, pharmaceutical supplies, etc. Many new industries, including those for the manufacture of gold and platinum articles, wool weaving and button making have been developed by refugee immigrants.

At impressive ceremonies marking the ninth annual graduation exercises

of the Hebrew University of Palestine 45 students received diplomas. Reviewing the progress of the University, President Dr. Judah L. Magnes, reported that the University now has

HAPPY ENDING

Almost immediately upon their arrival at the City of Ciudad Trujillo in the Dominican Republic, the German Jewish refugees organized a religious congregation. The new congregation is proud of its membership of 150 persons and is initiating a fully-planned program of religious and educational services. The synagogue, the first of its kind in the republic, is to be called "Centro Israelita."

1106 students, 133 members of the academic staff, and 197 graduates. The new School of Agriculture is now admitting students to a course which will last five years.

In response to a united appeal by the Jewish and Arab citrus fruit growers of Palestine, the High Commissioner, Sir Harold MacMichael, announced that important government aid to this hard pressed industry would soon be forthcoming. The High Commissioner also declared that the rural property tax on citrus plantations would be reduced this year.

Dr. Chaim Weizmann, President of the World Zionist Organization and of the Jewish Agency for Palestine is expected to return to this country the end of this month. The purpose of his visit is to consummate a project for a loan which is to strengthen Palestine economy.

One of the most attractive features of the New York World's Fair is the Palestine Pavilion. Last year it drew two and a half million visitors. This year the Pavilion has added many different exhibits of a striking nature. Among the new exhibits are a description of the achievements of the Jews in Palestine during the past twelve months, with particular attention to the

THE 4 QUESTIONS AND 180 YEARS LIVING

At the Passover Seder, the four questions are asked by the youngest person. The youngest of the 500 persons attending the Seder at the Hebrew Home for the Aged in Brooklyn was 75-year old Ignatz Lederer. The questions were asked by him and the responses made by Joseph Lieberman, 105 years old.

one pound in weight. We do not want the Jews abroad to support or be forced to support Nazi welfare organizations or the Nazi Party. We would rather starve than have them do that."

newly founded colonies which were established to meet the demands of the thousands of refugees who found welcome and shelter in Palestine.

An ordinance issued by the Nazi authorities in Cracow, capital of the Nazi - occupied Poland, requires all Jews to shave off their beards, forbids Jews to enter an "Aryan" restaurant or cafe, or to hold "political conversations," and compels every Jew, when coming in contact with an "Aryan," to open the conversation by saying "I am a Jew."

Mail is no longer delivered to the Jews in the Lodz ghetto. Letters addressed to them are returned with the notation of the letter carrier: "Addressee lives in ghetto. Entrance forbidden by police."

Under incitement by the Nazis, extremist Poles have been attacking and wounding the Jews in Warsaw. Official Nazi newspapers which have reported the attacks declare that the Jews should be glad that the Germans are occupying the country and restoring "order."

Approximately 700 refugees have recently been settled in Yugoslavia. The refugees, concentrated in 10 cities, are not restricted in their liberty and are being sheltered in private homes.

Jewish refugees who fled from their Nazi persecutors to Denmark and Norway were arrested and interned as soon as the Nazi army marched into these countries.

Refugees arriving from Austria assert that as a result of the intensified Nazi persecution there are no more than 150 Jews left in all the provincial towns in that land.

As an example of the extent to which Germany tries to outdo Russia in anti-religious propaganda is seen in the following remarks appearing in the "Deutsche Sonntag", a Nazi organ. That paper says that "Gott," the German word for God, should be written Goth, who, it says, is "the all supreme Goth, guardian of the Gothic spirit," "It is not only a mistake in translation," it continues, but a dreadful forgery when Luther puts the word 'Gott' countless times in the Old Testament. God has nothing to do with

these books. God has as little in common with Jehovah as the Goths have in common with the Jews."

More than 25,000 Jews in Rumania have lost their citizenship as a result of a decision of the Supreme Court in that country.

Failing in their 22 year effort to wipe out the practice of the Jewish religion in Soviet Russia, the Union of Militant Jewish Atheists admitted in a recent report that they still find it necessary to organize 15,000 to 20,000 lectures throughout Russia to combat Judaism. The ineffectiveness of their campaign is manifest by the circumstance that the former secretary of the atheists' union arranged a Jewish religious ceremony for the circumcision of his recently born son.

HEARTENING EPISODE

A Catholic high school boy, 16 years of age, David Utz of St. Paul, Minnesota, recently won a regional oratorical contest with an address entitled "The Worth of the Jew". In his essay, the topic of which the lad selected voluntarily, he lauded the contributions and accomplishments of the Jewish people and denounced their persecutors.

More than 120 industrial establishments employing some 6000 persons are reported to have been founded by refugees in England, either alone or in collaboration with Britons. The report on this subject covers only a small portion of the country.

The Federation of Polish Jews in France has presented the sum of 10,000 francs to the Polish Red Cross in Paris.

Because of the increasing number of Jews serving with the British Expeditionary Forces, the War Ministry has recently appointed several rabbis to serve as chaplains for the Jewish men in the armies in the field.

President Roosevelt was presented with an oil painting entitled the Rebirth of the Holy Land, depicting the work of the Jewish pioneers in Galilee. This painting was made by the noted Palestinian artist, Arye Leo Peysack.

The distinguished eighty year old Jewish historian, Prof. Simon Dubnow, has proposed that a "Black Book," a "Megilat Ha Yesurim (Book of Suffering)" containing authoritative and detailed data regarding the suffering undergone by Jews under the Nazi reign of terror, should be published in the English and French languages by responsible Jewish organizations. His proposal also stated that this book should contain an authoritative statement of Jewish peace aims.

Secretary of the Interior, Harold L. Ickes, was recently awarded by the Jewish Forum the Louis D. Brandeis medal for his "outstanding contribution towards racial and religious understanding."

For the first time in history, a Seder service was telecast from N.B.C.'s television studio in this city.

Professor Louis Finkelstein has been elected president of the Jewish Theological Seminary of America, to succeed the late Dr. Cyrus Adler. He will be the fourth president of the Seminary, Dr. Adler's predecessors having been Dr. Sabato Morais, the founder of the institution, and Dr. Solomon Schechter. Prof. Finkelstein, who was Provost of the institution since 1937, is the author of a number of works, including "The Pharisees: The Sociological Background of Their Faith," and "Akiba: Scholar, Saint and Martyr."

Among those who are to address the Institute of International Relations sponsored throughout the country this summer by the American Friends Service Committee, a Quaker organization, will be two prominent Jewish rabbis.

Aside from the threat of a Nazi invasion in the Balkans, conditions for the Jews in East Europe have steadily worsened. Jews in Ruthenia, already barred from traditional occupations, are now being ruthlessly deprived of every means of earning a livelihood. More than 700 Jewish merchants, artisans, clerks, teachers, and civil employees have been deprived of licenses to date and another 500 were deprived of their jobs or licenses on the 1st of May, according to the Jewish Telegraphic Agency.

BROOKLYN JEWISH CENTER ACTIVITIES

CONSECRATION SERVICES TO TAKE PLACE FIRST DAY OF SHEVUOTH, WED., JUNE 12

The annual Consecration Services will be held in our synagogue on the first day of the Shevuoth Festival, Wednesday, June 12th. This year, we have one of the largest classes ever to be consecrated in our synagogue. An elaborate program is being arranged by the instructor of the class, Mrs. Helen Levinthal Lyons in conjunction with Rabbi Levinthal. The details of the program will be announced in one of the later issues of the *Bulletin*. The consecration class is composed of the following students:

Ruth Benjamin, Lila Bilgore, Dorothy Gribetz, Rosalie Gross, Betty Joseph, Betty Kaufman, Bernice Levitt, Norma Miller, Judith Moss, Rhoda Perlstein, Betty Peshkin, Selma Racer, Joyce Rottenberg, Frances Samberg, Shirley Sholin, Harriett Shuer, Gazella Stein, Phyllis Sterman.

HEBREW RADIO PROGRAMS

Of special interest to the Jewish community are a series of Hebrew programs to be given over Station WNYC by the Hebrew Department of the New York City Public High Schools called "Dawn Over Palestine." The programs will be given every Wednesday from 1:45 to 2:00 p.m. beginning with May 22nd and ending with June 11th. The programs describe modern Palestine in words and song.

The schedule follows:

- Wed., May 22nd—1:45 p.m.—James Monroe High School. "The Dead Sea Comes to Life."
- Wed., May 29th—1:45 p.m.—Morris High School. "Mt. Scopus — The Hebrew University."
- Wed., June 5th—1:45 p.m.—Samuel J. Tilden High School. "Over the Jordan."
- Tues., June 11th—1:45 p.m.—New Utrecht High School. "Rose of Sharon."

These programs were scheduled as the result of great public interest in the series of similar programs presented last year. Listeners are requested to send in letters of appreciation to WNYC.

REGIONAL CONFERENCE OF THE YOUNG

PEOPLE'S LEAGUE OF THE UNITED SYNAGOGUE

THE Young Folks League of the Brooklyn Jewish Center in conjunction with Temple Petach Tikvah, East Midwood Jewish Center, Shaare Torah and Ocean Parkway Jewish Center acted as hosts to the Brooklyn Regional Conference of the Young People's League of the United Synagogue of America, on Sunday, May 19th, at the Brooklyn Jewish Center.

Harry Zucker, president of our Young Folks League and also president of the Brooklyn Region of the Young People's League, greeted the 750 delegates from the various Regions on the Atlantic seaboard.

Dr. David Tannenbaum delivered the keynote address to the conference. He stated that the Jewish point of view should be adopted in approaching the problems that were to be discussed at the various Seminars and that the existence of many divergent views should not be regarded with fear but should be considered as indicative of the strength of Judaism.

George B. Rabinor, one of the members of the Young Folks League, conducted a Seminar on Palestine which centered around the relations between Palestine and the rest of the world. The consensus of opinion was that the future of Palestine should not be allowed to fluctuate with political or international disturbances in the world; that some form of international guarantee must form the basis of a stable progressive policy for Palestine.

The Seminar on Religious Youth Movement was conducted by John E. Lewis, honorary president of the Young People's League of the United Synagogue of America. The opinion of this Seminar confirms the necessity of a religious youth movement to be conducted by youth, with youth and for youth towards a democratic unified voice and activity of Judaism in America expressed.

Benjamin Mandelker conducted the Seminar on the Defense of Jewish Rights which resolved that Jewish youth should interest itself in the defense of Jewish rights, study the work of the various national organizations

that exist for that purpose, and report back to said organization after discussion with the Young People's League, with suggestions.

Irving B. Loonin, a member of the Young Folks League of the Center, conducted the Seminar on National Jewish Educational and Religious Organizations, at which it was resolved that the various Young People's Leagues should invite to their meetings speakers of the various national religious and educational organizations to have them present their philosophies and concepts after which the local Young People's Leagues should report to the Regional and National organizations which should act as a clearing house of ideas.

Hon. Wm. I. Siegel, a member of the Center, inducted the officers of the Young People's League, elected at the Annual Convention in Philadelphia, Pa., at the end of March. They were: Morris Dembowitz, of the Young People's League of Jackson Heights, President; William Aronson, Bernard Liner, Kenneth K. Simon, George S. Silver, E. Martin Paul, Irving H. Scharf, and Arthur DuBrow, Vice-Presidents; Harry Sternberg, Treasurer; Sarah B. Jaffe, Corresponding Secretary and Sylvia F. Dichner, Recording Secretary.

Following the general meeting, cocktails were served on the Roof Garden of the Center and were followed by a Buffet Supper in the Main Ballroom.

—IRVING B. LOONIN

RED CROSS EMERGENCY CAMPAIGN

The American Red Cross is now conducting an emergency campaign to assist the victims of the present war in Europe.

The Sisterhood has been asked to participate in this campaign and Center members are urged to make their contributions to this fund through our institution. Please make checks payable to the order of the American Red Cross and forward them to Mrs. Albert Witty, president of the Sisterhood, in care of the Center.

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

- Bregstein, Jerry
Attorney Unmarried
Res. 1395 Carroll St.
Bus. 2 Lafayette St.
Proposed by Lazar Levinthal
- Druckerman, Irene
Res. 315 E. 94th St.
- Gaster, Dr. Joseph L.
Physician Unmarried
Res. 1171 Eastern Parkway
Proposed by Dr. Reuben Finkelstein
- Goldberg, Maurice E.
Accountant Married
Res. 135 Eastern Parkway
Bus. 535 Fifth Ave.
Proposed by Dr. Moses Spatt
- Kraus, Dr. Charles B.
Physician Unmarried
Res. 1455 Carroll St.
Proposed by Jacob S. Doner
- Kaufmann, Leo
Bugs Married
Res. 639 Eastern Parkway
Bus. 135 Plymouth St.
Proposed by Mrs. I. Wiener
- Levitt, I.
Plumbing Supplies Married
Res. 858 E. 21st St.
Bus. 173 Cook St.
Proposed by Jacob Weinsier
- Moscowitz, Alvin E.
Attorney Married
Res. 1145 Eastern Parkway
Bus. 74 Trinity Place
Proposed by Sidney Marcus
- Neiman, Nathan
C. P. A. Unmarried
Res. 1609 Carroll St.
Bus. 11 Park Ave.
Proposed by Nat Wolff

CLUB NOTES

The Junior League held its concluding meeting of the season on May 9th. Over one hundred members and guests attended. This year under the capable leadership of Arthur Safier, president, the club carried out the most successful social and cultural program in its history. Among the outstanding programs were: Palestinian movies, visits by representatives of Masada and United Synagogue, talks by Hon. Wm. I. Siegel, Judge Emanuel Greenberg, Rabbi Lewittes, Mr. Edelstein, bingo night, information please and other successful programs. Money raised at the concluding meetings was turned over to the United Jewish Appeal.

In a special communication to the *Review* the Junior League requested that acknowledgments be made to the following for their co-operation and help: Dr. I. H. Levinthal, Rabbi M. Lewittes, Mr. J. Goldberg, Mr. M. Bernhardt, Mr. M. Balsam, Miss S. Pierce, Miss E. Goldfarb and Miss S. Kornfeld.

The Club Bazaar on May 18th proved to be a great success. Funds raised are being donated to the Jewish National Fund. Outstanding were the clever booths and games arranged by the Center Girls, the side-show "Streets of Jerusalem" by the Shomrim, the Palestinian booth by the Maccabees and the Jewish arts and crafts exhibit by the Vivalets.

The Senior Girls held a social on May 11th as the concluding event of the year.

The Candle-Light Girls held a roof party on May 19th. Special invitations bearing a seven-branched candelabrum were sent to guests. On May 5th the club went on an outing to Prospect Park.

The Photography Club is closing its picture contest on May 25th.

The Inta-League has planned a roller skating party at the Park Circle Skating Rink for Wednesday evening, May 29th (Decoration Day Eve.) Admission to Center members and their friends will be 39c, the proceeds of which will go to the U. J. A. Members of this group are requested to please reserve Sunday evening, June 9th for a special event. Details will appear in later issues of the *Bulletin*.

SUNDAY SCHOOL NOTES

Graduation exercises for the Sunday School will be held in the auditorium of the Brooklyn Jewish Center on June 2nd at 10:30 a.m. All welcome.

In accordance with our Sunday School tradition each graduating class selects as the central theme for the exercises the life and achievement of a great Jewish personality. This year the fifteen graduates have selected Chaim Nachman Bialik as the subject of their presentation. The graduation class is taught by Mrs. Leah Citron.

The closing session of the Sunday School will be on June 9th.

A successful play called the "Silver Cup" based on the theme of Elijah, the Great, was presented on May 19 by the students of Mr. Lowenfeld's class.

CONDOLENCE

The Center extends its heartfelt expressions of sympathy and condolence to Mr. L. N. White of 1025 St. Johns Place upon the loss of his father, Solomon White, on May 6th.

SISTERHOOD BOARD LUNCHEON MEETING

The Sisterhood is arranging a luncheon meeting of its Board of Directors for Monday afternoon, June 3 at 12 o'clock. This will be the final Board meeting of the season.

DECORATION DAY GYM SCHEDULE

On Thursday, May 30th, Decoration Day, the holiday schedule will prevail in the Gym and Bath Department. The gym will be open to men from 10 a.m. to 2 p.m. and to boys from 2 p.m. to 4 p.m.

CONGRATULATIONS

Our heartiest congratulations and best wishes are extended to the following:

Mr. and Mrs. Samuel Bernstein of 430 Crown St. upon the occasion of the birth of a daughter to their children, Mr. and Mrs. Harold Rinzler on May 13th.

Mr. and Mrs. Samuel Greenblatt of 41 Eastern Parkway on the birth of a son to their children, Bunny and Meyer Tepperman of South Orange, N. J. on April 17th.

Mr. and Mrs. Louis Weinstock of 135 Eastern Parkway on the birth of a son to their children Mr. and Mrs. Abraham E. Weinberg on May 17th.

PERSONALS

Mr. Emanuel M. Edelstein, a member of the faculty of our Hebrew School, will speak at the convention of the National Council of Jewish Educators to be held in Pittsburgh on Sunday, May 26th. His topic will be "Evaluation of Recent Text Books in Hebrew."

BAR MITZVAH

Hearty congratulations and best wishes to Dr. and Mrs. Chas. Windwer of 284 New York Avenue on the occasion of the Bar Mitzvah of their son Jason which will be celebrated at the Center on Saturday morning, May 25th.

BASKETBALL TROPHY



Trophy presented to the Brooklyn Jewish Center Basketball Team 1939-40 champions in Eastern Jewish Center League.

The trophy was presented by Mr. Henschel, in behalf of the Jewish Welfare Board at a dinner given in honor of the Center team, on April 20th.

ADDITIONS TO THE LIBRARY

The following books have been acquired by the library of the Center during the past month:

"Benjamin Cardozo" — George S. Hellman.

"Inside Europe"—John Gunther.

"The Citizens"—Meyer Levin.

"No Place Like Home"—Abbe, P. R. and J.

"Jewish Holidays and Festivals"—Ben M. Edidin.

"A History of the Marranos" — Cecil Roth.

"The Messiah of Ismir"—Joseph Kastein.

"The Living Thoughts of Karl Marx"—Leon Trotsky.

"The Living Thoughts of Tom Paine"—John Dos Passos.

"Paris Gazette"—Lion Feuchtwanger.

SUMMER GYM AND BATHS SCHEDULE

Commencing with June 1st, the following schedule will be in effect in our Gymnasium and Baths Department for the summer months:

Monday

Men 3 p.m. to 11 p.m.
Boys 3 p.m. to 5 p.m.
Women 10 a.m. to 3 p.m.
Girls

Tuesday

Women 10 a.m. to 10 p.m.
Girls 3 p.m. to 5 p.m.

Wednesday

Men 3 p.m. to 11 p.m.
Boys 3 p.m. to 5 p.m.
Women 10 a.m. to 3 p.m.
Girls

Thursday

Men 5 p.m. to 11 p.m.
Boys
Women 10 a.m. to 5 p.m.
Girls 3 p.m. to 5 p.m.

Friday

Men 2 p.m. to 6 p.m.
Boys 2 p.m. to 6 p.m.

Sundays and Legal Holidays

Men 2 p.m. to 6 p.m.
Boys 2 p.m. to 6 p.m.

SABBATH SERVICES

Kindling of candles at 7:59 o'clock.

Friday evening services at 6:30 and 7:30.

Sabbath services, Parsha Behukotai will commence at 8:45 A.M.

Dr. Levinthal will preach on the portion of the Torah.

Class in Ein Yaakov, under the leadership of Mr. Benjamin Hirsh, at 5:00 P.M.

Mincha services at 6:00 P.M.

DAILY SERVICES

Morning services at 7 and 8.

Mincha services at 8:00 P.M.

CLASS IN CONTEMPORARY LITERATURE

Mr. Jacob Kaplan is continuing his class in Contemporary Literature every Wednesday evening, at 8:30 o'clock, at the Center. Admission to these instructive lectures is free to members of the Center upon presentation of their 1940 membership cards. There is a nominal charge of 15c to all others.

WHAT WE KNOW OF BIBLICAL MUSIC

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have been a double flute. Much difference of opinion exists in regard to the Magrepha. Followers of the Talmud consider it a type of organ, while others believe that it was merely the large coal shovel which was thrown to the floor with great noise after being used between the altar and the entrance court of the temple. Cymbals and trumpets (Chazarim or Asosrim) are mentioned frequently. They were employed on festive occasions — "When ye have a festive banquet, or on feast days or during the advent of the new moon, ye shall blow the trumpets!" The number of these instruments seems to have been never less than two, nor more than 120. There were not only trumpets but also horns. The Shofar has an abrupt curve, Keren a more gradual one. These are the trumpets of ram's horns which announced the jubilee Sabbath. "Then shalt thou cause the trumpet of the jubilee to sound on the tenth day of the seventh month in the day of atonement shall ye make the trumpet sound throughout all your land." The seven trumpets of the half year brought destruction to the walls of Jericho, and the war trumpets resounded when the Roman Legions of Titus were met by the Hebrews in the year 66 A.D.

On July 11th in the year 70 the daily sacrifice in the temple came to an end, and on August 17 the temple itself was captured, plundered and destroyed by fire. With this event the Temple music of David disappeared. The ancient music of the Jews, however, exists in manifold forms not only among their own people but in Gregorian chants and Chorals of the Christian Church, and these may be called the foundation of the great edifice of Western music.

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SIMON S. DUBNOW—MASTER HISTORIAN

century almost the whole Jewish scene had been changed. Circumstances external and internal had made necessary a complete re-evaluation of the history and destiny of the Jewish people. In these fifty years, the Jews of Eastern Europe had emerged from the cultural hegemony of their West European brethren, a number of Zionist Congresses were held, the Balfour Declaration had come, Palestine had entered upon the map of the world's thinking, a great Jewish center had been built up in the Jewish homeland, the national consciousness of tens of thousands of Jews received a new direction, and a cultural renaissance of tremendous scope and ramifications in the form of a new Hebrew literature had developed.

Moreover, during these fifty years, the art and conception of history-writing had changed fundamentally. The ideological conception of history had given way to the sociological, and books and cultural influences were deemed of lesser importance in the history and destiny of a people than the economic and social factors. Thinking had been subordinated to doing, and contemplation to the practical affairs of life. The bio-sociological philosophy of history triumphed, and in its light many large sections of world history had to be re-written.

It was but natural that the Jews should be affected by this universal secularization of history, and among Jewish historians, S. M. Dubnow was the first to point the way. He was more interested in life than in books, more interested in the struggle for existence than in the struggle of ideas. Time and again he shows, as in the celebrated conflict between the Sadducees and the Pharisees, that questions of religion and ritual were a mere blind, an external cloak that concealed the deeper and more fundamental social and national differences. The struggle between the priests and prophets he interprets as the universal struggle between the state and the nation. The priests clung to the state, on which their life and influence depended, while the prophets taught the supremacy of the national ideal. History was on the side of the prophets, for, while the shell of the state was broken, the Jews as a national entity, survived. Likewise, it was not the study of the Torah that prompted

Rabbi Yohanan ben Zakkai's demand for an academy at Jamnia, but a re-orientation of Jewish life when the national ideal had been shattered—an autonomous government under the rule of the rabbis.

It is this autonomism that forms Dubnow's contribution to one of the controversial questions of present-day Jewish life. For Dubnow is an autonomist rather than a Zionist, a nationalist rather than a territorialist. While he clings passionately to the Jewish national ideal, not only for its own sake, but for its cultural and civilizing influence upon the world, he holds that a national homeland in Palestine, aside from its impracticality, is the worst means of maintaining and preserving that ideal. The Jewish genius, he maintains, attained its highest degree of national development by being able to live and perpetuate itself without political independence and territorial integrity. Only a fluid body, not a crystallized substance, needs a vessel, he says.

The Jews, Dubnow believes, have a moral and historical right to demand a separate national and cultural autonomous life in the countries in which they at present live, for they may consider themselves among the aboriginal inhabitants of Europe. The Jews colonized Western Europe as Roman citizens long before the modern nations had come into existence. Thus, the Jews all over the world do not form a state within a state, but a nation among nations, an historico-spiritual nation among the political nations. It was this theory of Dubnow that gave rise to the founding of the Jewish People's Party in Russia in 1906, and thus spread the political philosophy underlying the demand for minority rights for Jews at the Peace Conference.

Striking and novel as his ten-volume history is in many respects, it became particularly important because of the material it contains bearing upon the history of the Jews in Russia and Poland. This great Jewry, with its heroes and martyrs, with its saints, students and scholars, with its dreamers, frauds and apocalyptic visionaries, was, until the coming of Dubnow, the great misunderstood of history. Graetz had not understood the Jews of Russia and Poland, and was often led to speak derisively of them.

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Thus, "The former teachers of Europe, through the sad course of centuries, had become childish, or worse, dotards. Every public or historical act of the Jews bears this character of imbecility, if not contemptibility . . . The leaders of the community were for the most part led astray, wandering as in a dream, and stumbling at every step." (History of the Jews, vol. V, pp. 199, 200.) Of Hassidism he writes, "The new sect, a daughter of darkness, was born in gloom, and even today proceeds stealthily on its mysterious way . . . As ugly as the name, Besht, was the form of the founder and the order that he called into existence. The graces did not sit by his cradle, but the spirit of belief in wonderworking, and his brain was so filled with fantastic images that he could not distinguish them from real, tangible beings." (pp. 375-376.) How immoderate, almost slanderous, these remarks are when directed against a great Jewry, as contrasted with the different estimate one gets from Dubnow's "History of the Jews in Russia and Poland." (Jewish Publication Society of America, 3 volumes, 1916-1920), or in his "History of Hassidism"!

What distinguishes Dubnow from most other historians is the plasticity of his style, the glowing warmth of his narrative, the flaming enthusiasm he brings to bear upon almost every subject, his psychological insight, and his keen understanding in assigning to every historical fact its place in the general development. He endeavors to demonstrate the inner connection between events, and develop the ideas that underlie them, or, to use his own expression, lay bare the soul of Jewish history.

In this he succeeded perhaps not so much because he is better equipped than most other historians, but because he made himself part of the drama he described. In a self-revealing passage, Dubnow writes: "History is a science by the people for the people, and, therefore, its place is in the open forum, not the scholar's musty closet."

All his conscious life, Semion Markowich Dubnow, to give him his full Russian name, had lived the ideal he advocates. He was not an ivory-tower historian with the "scholar's musty closet" for his field of operation, but a man covered with the smoke and

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A NEW INSTRUMENT FOR SALVATION

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was found guilty of breaking that command. But the Bible says, "*Israel hath sinned; yea, they have transgressed My covenant.*" Now, all the commentators pause at this phrase. Why should the Bible charge all the Israelites with the sin of an individual? They answered, "Because all Jews bear a responsibility, one for the other." Because they did not guard and watch each other, because they did not guide each other, they all bore the responsibility.

Another rabbi, the Malbim, put it in beautiful words. He says, "All Israel may be regarded as one body, and each Jew is like a limb of that body. If one limb of that body becomes infected, then the whole body must suffer." We have to be on our guard; we have to take counsel together, we have to rid ourselves of these new plague-spots. I can visualize that an organization such as this, if it is effective, if it has the whole-hearted support of all the million Jews in Brooklyn, can clean house; that we can eradicate these cesspools that are breeding plagues in Jewish life.

In large sections of our Borough, inhabited by many Jews there is not one opportunity for young people to hear in the language in which they can understand, an address on their duties as Jews. In vast areas there is not one Sunday School—won't even mention a proper Hebrew school—where little children can imbibe ethical truths, or at least learn the Commandments, "Thou shalt not kill," and "Thou shalt not steal."

I am not thinking now of the wider program and the difficult problems of Jewish education, but these evils that I mentioned could be eradicated if we all worked together.

The rabbis consider further that same verse that I quoted previously, "And the owner of the house shall come to the priest." The rabbis were struck by the expression, *Asher lo habayit*. This is a very clumsy expression. Literally it means, "And he shall come, be that the house is to him." It should have read, *Uvo baal habayit*.

The Talmud derives from this phrase a fine lesson: He who makes his home something only for himself; he who is not interested in his neighbor; he who is not interested in the community, *Asher lo habayit*, whose home is centered only in him, in his

interests alone, such a home must breed plague-spots.

The tragedy with the Jews begins with our institutions. Every institution is just of such a type, *Asher lo habayit*! We haven't developed a larger, wider vision. We cannot think about what is happening to our neighbor, what is happening to that vast mass of Jewish men and women who do not belong to synagogues, or any organization. Who looks after them? Who is thinking for them? No one! Every one is interested in just his own petty organization. With such a policy, plague-spots must appear in Jewish life.

The function, the philosophy of this organization is to break down this very principle that has been in vogue in Jewish life in Brooklyn, and all over America. We want to create vision. We want to begin to look at each other, to see what each of us is doing, through meeting and association.

I know the task is difficult. But we shall just have to go on. If we will be determined, if those of us who were responsible for the work till now will carry on this work, I have faith that we will succeed.

We may have to urge, we may have to cajole, the rest of the Jews of Brooklyn; we may have to drive them into joining us. But we can succeed. Moses had that same task when the Jews stood on the shore of the Red Sea. "*Vayasa Moshe*, Moses led the Jews from the Red Sea." The rabbis elaborate upon the picture. The word "*Vayasa*" implies not only "led" but "drove." The Jews did not want to go. They merely wished to stand still. They did not want to go to their freedom. And Moses had to drive them with a staff. He had to drive them on toward their own freedom, toward their own emancipation. We may have to drive the rest of the community for their own good. We will have to force them to join us and to unite with us in this holy endeavor.

All I want to ask of you is your whole-hearted cooperation. I know my strength, and I know my weakness. Even if I were a hundred times as capable as you think I am, I assure you I could not undertake this task alone. But all together, with pure hearts, with a desire to serve our people, I have the faith to believe that we shall lead the Jewry of Brooklyn out of the present darkness into an era of light, of joy and of blessedness.

SIMON H. DUBNOW

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dust of battle. Such centers of teeming Jewish life as Mohilev, Wilna, Dunaburg, Smolensk, Odessa, and St. Petersburg, were the scenes of his study and observations. He threw himself into the seething vortex of Jewish life, and by his written and spoken word, contributed mightily to the understanding of every vexing problem. He set himself the task of stimulating interest in Jewish history, advocated the plan of organizing a Russo-Jewish historical society, traveled extensively, delivered numerous lectures and wrote numerous articles. That his words might penetrate to all classes of people, he wrote in all the languages accessible to Jews—Russian, Hebrew and Yiddish. A bibliography contributed by Josef Meisel to the *Festschrift* on the occasion of Dubnow's seventieth birthday, edited by Prof. Ismar Elbogen, Josef Meisel and Mark Wischnitzer (Berlin, 1930), contains 305 items. During the past ten years, with Jewish life almost everywhere in ruins, and Dubnow himself already an old man, the warmth of his heart, the fertility of his mind, and his burning faith in the ultimate spiritual triumph of his people, has experienced no let-up, and fresh contributions continue flowing from his busy pen.

Were these normal times Dubnow's eightieth birthday might have been made an occasion for a general, world-wide celebration, with homage, ovations and testimonials from many quarters, for he deserves well of his people. But he has himself reared the mightiest monument to his name, grand in effect, colossal in proportions, inspiring to behold, and nothing attempted by others could rival it in tribute to its author. We Jews of America, together with our homage and best wishes to the master historian of our age, hope that the day will not be far distant when the fruit of his genius will be made available for English readers. So far, only fragments, in the form of outlines and abridged editions of his major work, "*Universal History of the Jewish People*," have appeared. It is to be hoped that soon the means will be found to publish a complete edition of this history so that it may take its place with Graetz to give us a full-size picture of the national genius of the Jewish people.

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